

Studia Etymologica Cracoviensia
vol. 12 Kraków 2007

W. Wilfried SCHUHMACHER (Gadstrup)

VARIA ETYMOLOGICA 1-20

Inhalt / Content: 1. Krimgotisch *telich* ‘töricht’; 2. Tocharian A **wātu* ‘dog’ (?); 3. Crimean Gothic *Cadariou* ‘soldier’; 4. Two Wolfram names: *achmardī* and *Côatī*; 5. Wolfram’s *Zazamanc*; 6. On Karl Bouda’s Eskimo loan-word in Gilyak; 7. The *Erec* verse 1693 again; 8. ‘Mate’: The chess-player as a linguist; 9. ‘Mecca’ in Middle High German and in East African Bantu; 10. On Otto Dempwolff’s Proto-Austronesian reconstruction for ‘spade’; 11. Proto-Austronesian **ñamuk* ‘mosquito’ and Proto-Indo-European **mu-*; 12. The origin of English *Polynya*; 13. OHG “island words”; 14. An Austronesian look at *Tangut*; 15. Another look at *Pakeha*; 16. Is Maori *kome* ‘to eat’ a Spanish loan?; 17. The Tlingit word for ‘rum’; 18. *achielen* ‘to eat’ in German (dialects); 19. Low German (Velbert) *Oten* ‘leftovers’; 20. Hawaiian *aloha*, English *love*, etc.

1. Krimgotisch *telich* ‘töricht’

Theo Vennemann zur Vollendung seines 70. Lebensjahres.

*“In einer ehrwürdigen Universität müsste die bloße Erwähnung
eines zeitgenössischen Problems verboten sein.”
(Nicolás Gómez Dávila)*

Eines der wenigen Adjektive in Busbecqs krimgotischem Material aus der 2. Hälfte des 16. Jahrhunderts ist *telich* ‘stultus / töricht’: Es handelt sich dabei um das einzige Adjektiv mit dem Kompositionsglied *-lich* (< germ. **líkaz*): ‘tor-lich’ hätte demnach im Got. zu einer *leiks*-Bildung, im Nordgerm. zu einer solchen auf *-ligr* geführt; im Westgerm. sei ahd. *-līh* (> mhd. *-līch*) genannt (vgl. *tülich* nach dem lat. Muster *actualis* oder *tötlich* ‘sterblich’ bei Mechthild von Magdeburg).

Was das Substantiv betrifft, das in der Form *te-* vorliegt, so könnte als Ausgangspunkt *ex domo* an dän. *tåbelig*, dial. *tovlig* ‘töricht’ gedacht werden: *tåbe* ‘Tor’ + *-lig* (schwed. *tåp*, norw. *tåpe* – verwandt mit mnd. *tappen* ‘herumirren’

zu frühnhd. *tappe*, mhd. *tape* ‘Tatze, Pfote’; dazu auch nd. *Tappe* ‘Tölpel’). Wie in der dän. Dialektform *tovlig* könnte auch bei *telich* eine Zeichenverkürzung (durch häufigen Gebrauch?) eingetreten sein (vgl. z.B. Pennsylvania Deitsh *katt* – im heutigen Pfälzischen *ghabt* ‘gehabt’), wobei (Sekundär)Umlaut ($e < a$ wie im Mhd.) wohl auszuschliessen wäre.

Die Andeutung einer westgerm. Bildung wie *-lich* könnte noch eine Parallele haben: Bei den drei Adjektiven *gadeltha* ‘pulchrum / schön’, *atochta* ‘malum / böse’ (mit Heth. *hatuka/i-* ‘schrecklich’ in Verbindung gebracht) und *wichtgata* ‘album / weiß’ könnte germ. **hafta* gemutmaßt werden, wobei die Entwicklung zum Suffix im Ahd. zu Ende geführt ist (vgl. nhd. *bos-haft*).

2. Tocharian A **wātu* ‘dog’ (?)

0. “Wort und Sache” plays even an important role in the case of loan-words, with word and animal as a variant, so that when a so far unknown animal has become familiar, also its foreign designation may be borrowed – if not a “Realdefinition” is used: Thus, ‘horse’ in Amerindian languages may be defined, using the native language, as ‘big dog’ or ‘big elk’ whereas on the other hand Middle Chinese *ma* (character #4310) has been integrated into Japanese as *uma* and Rapanui (Easter Island) *kevere* reflects French *cheval*.

1. In his *opus magnum*, Van Windekens (1976:553) also has discussed Finno-Ugric and Paleoasiatic loan-words in Tocharian – such as A **wātu* referring to an animal; he rejects to diagnose here as possible source Xanty *wātā* ‘reindeer’.

2. On the basis of “Formosan evidence”, Isidore Dyen has after World War II modified Otto Dempwolff’s 1934-38 reconstruction of Proto-Austronesian; for instance, he added “a semivowel-like phoneme with labiovelar articulation that was different from **w*” (Dyen 1971:26), **W-* as **Wasu* ‘dog’ (> Formosan: Paze *watsʔu*, Paiwan *vatu*). It is irrelevant in this respect whether **W* is a separate phoneme, or whether **Wasu* or **Watsu* (Benedict) = **(ʔu-)ʔatsu*, with “frozen” prefix **ʔu-*, the topic marker (Benedict 1990:125-126); even reflected in above Japanese *u-ma* ‘horse’.

3. To posit Tocharian A **wātu* to be an Austronesian loan would mean to account for a possible contact, if not suggesting a Wanderwort, which seems natural in the case of a people living along the silk-road of China as Austronesians have not yet been associated with Chinese Central Asia, west and north of the Yellow River.

4. Maybe the word for ‘dog’ even has to be defined as a Wanderwort in a larger geography as Basque has *otso*, *potso* ‘wolf; big dog’, with cognates in other Dene-Caucasian languages, and, following Trombetti, also correlates in

Coptic and Nilo-Saharan (Bengtson 1991:103). (Karl Bouda did once propose a prehistoric culture of the Aurignac period extending from the Atlantic Ocean to Lake Baykal.)

References

- Benedict, Paul K. (1991). *Japanese/Austro-Tai*. Ann Arbor: Karoma.
 Bengtson, J. (1991). 'Sino-Caucasian etymologies,' in: Vitaly Shevoroshkin, ed., *Dene-Sino-Caucasian Languages*, pp. 81-129. Bochum: Brockmeyer.
 Dyen, Isidore (1971). 'The Austronesian languages and Proto-Austronesian', in: *Linguistics in Oceania* (= Current Trends in Linguistics, 8), pp. 5-54. The Hague: Mouton.
 Van Windekens, A.J. (1976). *Le Tokharien confronté avec les autres langues indo-européennes*. Volume I. La phonétique et le vocabulaire. Louvain: Centre International de Dialectologie Générale de l'Université catholique néerlandaise de Louvain.

3. Crimean Gothic *Cadariou* 'soldier'

Though even more "problematic" than other "Restsprachen", because of the defective status of both informant and field-worker, the Crimean Gothic "Swadesh List" of the 16th century does exist and has therefore to be tackled accordingly. And there are cases where it is not that difficult to penetrate "the surrounding fog".

E.g., *Menus* 'meat' is Wulfila's *mims*, *mimz* (cognate with Russ. *mjaso*, etc.); *Schuualth* 'death': Wulfila's *swiltan* 'die'; *Ael* 'stone', cf. Swed. *häll* (as in *hällristning*) < PGmc. **hallioo-*; *Marzus* 'marriage': cf. Lat. *maritus*, Lith. *marti* 'bride'; *Schediit* 'light (n.)': cf. Slavic *svet-*.

And there is *Cadariou* 'soldier' – looking so "characteristic" that a cognate should be at hand ... OFr. *chevalier*; Hung. *katona* 'soldier'; Russ. *kazak* or *kazarma* 'barracks' – Lat. *cadaver* 'corpse' ...

As for *kazak*, it would be a recent Crimean Gothic loan-word as it is usually believed to be of Turco-Tatar origin (derived from *kosak*, with the meaning 'free man', 'free frontiersman', 'freebooter' etc.). The Greek Synaxarion, or chronicle, of the CRIMEAN town of Sugdaia (now Sudak) mentions in an entry for 1308 the slaying of a young prince "by the sword of the kosaks". Later, in the Russian frontier towns a special class of military servicemen was established, known as the town cossacks, *gorodovye kazaki* – a term probably coined too late to appear in the Crimean Gothic list as *Cadariou*.

4. Two Wolfram names: *achmardî* and *Côatî*

When dealing with the Arabic-Oriental names in Wolfram von Eschenbach's (ca. 1170 – ca. 1220) *Parzival*, generally our focus is first of all put on the Arabic planet names. However, the MHG "Singer", an East Frank with no higher education living inside of Germany, has also made an important contribution, both in his *Parzival* and his *Willehalm*, to the "exotic" geography of the Middle Ages – though for instance the Arabic name of 'China' (Schuhmacher 2003) must have been for him not more than "Schall und Rauch" (Goethe), without any geographical or historical reality.

Once more *achmardî*

As pointed out by Kunitzsch (1996:48-50), the Arabic-Oriental words in Wolfram's *Parzival* have entered the MHG language via French or Middle Latin – with the exception of *achmardî*, the origin of which is therefore doubtful as even a loan from Arabic might be questioned.

Achmardî referring to 'ein golddurchwirkter grüner Seidenstoff, angeblich aus Arabien' (Kunitzsch 1996:50) might let us think in the first place of silk associated with China: Already during the Shang dynasty (1600-1050 B.C.) silk was woven and even traces of elaborate silk weaves have been found; Chinese silk was already popular in Rome by the time Julius Caesar died, and was imported in even larger quantities in subsequent decades. Maybe then, as in the case of *buckeram* (from Old French *bocaran*) '(cloth) from Bukhara', a city along the ancient Silk Road is involved here too – namely Samarkand (*Samargone* in Wolfram's *Willehalm*; Old French *Samargan*), i.e. '(silk) from Samarkand', having in mind such corrupted versions as *Happe/Hap* for Halap (Aleppo) or *Poydwiz* for Balduk (both in *Willehalm*); naturally not a creation by Wolfram himself (cf. above *Samargone*); maybe with a Chinese "transliteration" here (*Sa-ma-r-kand* in Chinese characters) as also Wolfram's *Acraton*, in his *Parzival*, has been interpreted à la chinoise.

A language called *Côatî*

Wolfram mentions in his *Willehalm* two Oriental languages that Willehalm had learned during his Arabic captivity, viz. *Chaldeis* and *Côatî* (Kunitzsch 1996:8).

Referring to Latin authors of Medieval time, the first language has been identified with *C(h)aldei*, *c(h)aldaice* – used to designate the Arabs and their language. (The ethnonym 'Arab' originated in the Palestine region by A.D. 850.)

As for *Côatî*, it cannot be 'Coptic' as that ethnonym and language were first introduced in Europe around 1650 after the German Jesuit Athanasius

Kircher had written the first Coptic grammar. Kunitzsch (1996:85) therefore thinks of ‘Kurdish’ (Lat. *Curti*, *Curtae*) instead.

(As I am not Thor Heyerdahl, I only mention *Koati*, one of two principal islands in Lake Titicaca, Peru/Bolivia, without positing any transoceanic contact.)

In addition to *Côatî*, following Lachmann’s text, the variants *choati*, *cohaty*, and *kawati* do occur. My suggestion therefore would be that the language involved is ‘Croatian’, more specific the people’s self-denomination, /hrvat-/ , which would account for the phonetic variants (where especially the approximant /r/ must have caused some “trouble” – so that /rv/ > o).

References

- Kunitzsch, Paul (1996). *Reflexe des Orients im Namengut mittelalterlicher europäischer Literatur*. Hildesheim: Georg Olms.
- Schuhmacher, W.W. (2003). “‘China’ in a Middle High German Text”, in: *Social Sciences Abroad* 3, p. 81. Beijing. (In Chinese.)

5. Wolfram’s *Zazamanc*

One of the greatest early works of German literature is Wolfram von Eschenbach’s *Parzival* (1200/1210). There are still many doors to be opened in this “house”, especially as far as the Oriental elements of the poem are concerned. The contemporary Arabic-Islamic Orient appears here in the story of Gahrumet leaving his home at Anschouve (i.e., Anjou, France) to serve the baruc (caliph) of Baldac (Bagdad) as a knight. The Oriental scene disappears only twice, viz. when Gahrumet visits Queen Belakane in *Zazamanc* (engendering Feirefiz), to be followed by his stay with Queen Herzeloyde in *Waleis* (engendering *Parzival*). After that, Gahrumet returns to the baruc, subsequently being killed in a battle.

As for *Zazamanc*, the kingdom of Queen Belakane, its inhabitants are of deep-black skin colour – pointing therefore to a country in Africa, though Wolfram gives the name of the capital as *Patelamunt* (surely a corrupted version of the Indian harbour in the Indus Delta). According to antique and medieval authors however, India was connected in its south with Africa (“Ethiopia”) so that one opinion is that *Zazamanc* is a corrupted version of the African tribe name *Garamantes* (as already found in Solinus).

Ruling out a reflex of *Samarkand*, as for another origin, already in antique time there is a town named *Zagazaena* at the coast of the Big Surt; Ravenna’s (anonymous) Geographer (early 8th century) calls it *Zacassama* or *Zacasama*. This connection referring to a historical place therefore has to be preferred to another explanation placing Wolfram’s *Zazamanc* in the realm of his fantasia.

However, the name also appears in another highlight of early German literature, the *Nibelungenlied* (ca. 1200), so one might even suggest that Wolfram did borrow the name from the *Lied*'s version *B completed in 1203/1204.

6. On Karl Bouda's Eskimo loan-word in Gilyak

Friedrich Engels had found here a still existing example of the "Gruppenehe" practice (by 1900); Karl Bouda, on the basis of Russian written sources, has described this "language isolate" (Merritt Ruhlen) – I am referring to the "Paleosiberian" people of the Gilyak of the Amur river and the Sakhalin island. In his attempt to trace the linguistic "Verwandtschaftsverhältnisse", pointing to Ainu, especially Uralic, Chukchi, Yeniseian and naturally to his "Steckenpferd" East-Caucasian, Bouda (1960), among the loan-words (especially Tungus), also gives one Eskimo word, even exemplifying the language's tendency to reduce "ältere umfangreichere Formen" to monosyllables.

Whereas the three Gilyak words for 'seal' are related to Saami terms (e.g., Gilyak *nor* < **nořv/norv* – Saami *nuorju*, *ňourju*, *nuorvie*), in Gilyak's western (Amur) dialect, Karl Bouda (1960:362) has found *ěvň* (where *ě* = Schwa) 'oar', according to him, from **ipun* (< Eskimo *iput*).

Generally, an Eskimo nominal noun will end in a vowel or in *-q*. A few words end in *-n* (becoming *-t* in Eastern Eskimo). This *-n* is often in reality a suffix meaning 'means, instrument' – as in the case of 'oar': In Western Eskimo (e.g. the Kangianermiut dialect) therefore *ipun*, literally 'implement for rowing a woman's boat, or a European boat, i.e. a one-bladed paddle' (Eastern Eskimo, e.g. Labrador, Greenland *iput*). In the East Cape dialect of the Siberian Eskimo, *ipun* became *ivun* – which therefore should have been the source of this Amur Gilyak loan.

It is difficult to speculate where that contact might have taken place, maybe in western Asia around Ob and Yenisei; maybe here "Wort und Sache" have to be defined as Wandersache/wort ...

References

Bouda, Karl (1960). 'Die Verwandtschaftsverhältnisse des Giljakischen.' *ANTHROPOS* 55, pp. 355-415. Fribourg/CH.

7. The *Erec* verse 1693 again

Whereas Hartmann von Aue (ca. 1168 – ca. 1210) in his later works with respect to his use of loan-words is rather reserved, in his *Erec*, the first German

Arthurian novel, he is still “francophile”, no wonder as the source of his epic is Chrétien de Troyes’ *Erec* (ca. 1160). This also shows up for instance in verse 1693, making therefore the translation of the MHG text so difficult:

Fil mur defemius a quarter bardes (Leitzmann 1939 – Wolff).

Cramer (1972) translates: ‘der Sohn des vierfach gepanzerten Mur’ (where *defemius* is NOT translated at all). Even *a quarter bardes* ‘vierfach gepanzert’ [four-times armoured] is dubious as OFr. *barde* is used with horses only. The remaining part is *fil Mur* (where the script has *Filmur*).

In the following, a few associations are presented which may cast some further light on the problem.

- (1) MLG (ca. 1300) *barde* ‘breites Beil’ (Hyldgaard-Jensen 1974:133); NHG *Barte* ‘little axe’, also from the armament field (cf. NHG *Hellebarde* ‘Stielaxt’).
- (2) Jeremiah 13, 23: “Kann auch ein MOHR [< OHG *mor* < Lat. *maurus*] seine Haut wandeln oder ein PARDER [‘panther’] seine Flecken?” (capitalization mine).
- (3) Blosen (1976:68) even proposes that we have to deal not with an apposition of verse 1692 but with quite another person named *Defemius a quarter bardes* who is *fil Mur / Filmur*.
- (4) Last but not least, one might assume that (also) here Oriental reflexes are hidden, either as Arabic names or loan-words. Thus in *Chanson de Roland* a sword name *Murgleis* (Arabic *māriq alyas* ‘[the] piercing brave’) is found (Kunitzsch 1996:198) – which would fit semantically the above armour.

References

- Blosen, Hans. (1976). ‘Bemerkungen zur Textkritik in Thomas Cramers *Erec*-Ausgabe mit Übertragung’. *Kopenhagener Beiträge zur germanistischen Linguistik* 7, pp. 59-72.
- Hartmann von Aue. (1939/1972). *Erec*. Hrsgb. v. Albert Leitzmann. Halle: Max Niemeyer. – 5. Auflage, besorgt v. Ludwig Wolff. Tübingen: Max Niemeyer.
- Hartmann von Aue. (1972). *Erec*. Mittelhochdeutscher Text und Übertragung von Thomas Cramer. Frankfurt/Main: S. Fischer.
- Hyldgaard-Jensen, Anna-Lisa. (1974). ‘Drei Handschriften der Rühener Statutarrechte’. *Kopenhagener Beiträge zur germanistischen Linguistik* 3, pp. 5-160.
- Kunitzsch, Paul. (1996). ‘Zur Typologie orientalischer Namen in der mittelalterlichen deutschen und europäischen Literatur’, in: *Reflexe des Orients im*

Namengut mittelalterlicher europäischer Literatur, pp. 189-202. Hildesheim: Georg Olms.

8. 'Mate': The chess-player as a linguist

Starting with Otto Dempwolff's Proto-Austronesian reconstructions of 'die; dead', **mataj/pataj* (Dempwolff 1938:106,114), Otto Christian Dahl has re-analyzed these as reflecting a wordbase **[q]atai* having subsequently undergone prefixation: *ma+[q]atai* and *pa+[q]atai* reflected for instance in Formosan languages (Dahl 1973:119-120).

The Proto-Austronesian words go back to Proto-Austro-Tai (Benedict): **(ma-)play/pa-play* 'die/end; kill', where even Japanese has a reflex, *Fate-ri* 'end, be finished, die' (Benedict 1990:180-181).

On the basis of the above, it is evident that there is "nothing in common" with IE **mrtis* 'death' (< Nostratic, Illič-Svityč: **m/ä/ra-* 'be ill, die'; Kaiser 1988:44).

The Toba Batak word *mate* 'dead' (*pate* 'come to an end'), used by Dempwolff in his Proto-Austronesian reconstruction, might let a linguist (and a chess-player) think of French *mat*, German *matt* etc. 'mate' – reflecting however, as it turns out, Persian *māt* 'confused' – and NOT Arabic (*aš-šah*) *māt* '(the king) has died'.

References

- Benedict, Paul K. (1990). *Japanese Austro/Tai*. Ann Arbor: Karoma.
 Dahl, Otto Christian. (1973). *Proto-Austronesian*. Lund: Studentlitteratur.
 Dempwolff, Otto. (1938). *Vergleichende Lautlehre des austronesischen Wortschatzes*. 3. Band: Austronesisches Wörterverzeichnis. Berlin: Dietrich Reimer.
 Kaiser, Mark. (1988). 'The Nostratic reconstructions of Illič-Svityč'. *Mother Tongue* 5, pp. 27-57.

9. 'Mecca' in Middle High German and in East African Bantu

Jeffreys (1974), in his collection of East African names of exotic plants introduced by the Arabs, leaves it to the benevolent reader to draw his own conclusion, viz. that *manga* referring to 'Arabia' (and 'Mecca'), e.g., in Swahili *philipili za Manga* 'pepper of Arabia', is a reflex of *Mecca*.

Such an insight might probably be nearer for a student of Middle High German literature.

Among the geographical names in Wolfram von Eschenbach's *Willehalm*, there is *Meckâ* (e.g., *Willehalm* 193,2), Arabic *Makka* – in western texts of the time a very common name (written mostly *Mecha*, *Metha*, etc.).

With Arabic *Makka* at hand, even East African Bantu *manga* seems more plausible now, especially as Swahili, the most Arabicized Bantu language, is not alone (cf., e.g., *manka* in Kiriman/Giryama). The Bantu reflexes of *Makka* therefore show the same behaviour that is characteristic of the whole Bantu area as for instance exemplified in the case of Proto-Bantu **-maka*, **-mangga* 'to be astonished' (> Kikuyu *-maka*, Kafir *-manggala*; Sotho *makʔa!*; Bourquin 1923:116).

References

- Bourquin, Walther. (1923). *Neue Ur-Bantu-Wortstämme nebst einem Beitrag zur Erforschung der Bantuurzeln*. Berlin: Dietrich Reimer.
- Jeffreys, M.D.W. (1974). 'Arabic-introduced exotics in East Africa'. *African Studies* 33, pp. 55-57. Johannesburg.

10. On Otto Dempwolff's Proto-Austronesian reconstruction for 'spade'

In his pioneering reconstruction of the Proto-Austronesian (PAN) lexicon, Otto Dempwolff (1934-38) recognized only two word types: CVCVC and CVCCVC, some 90% of his reconstructions therefore being disyllabic; monosyllables appear to be restricted to grammatical particles and onomatopoeic interjections. Some trisyllables – such as **[t]ambilang* 'spade' (where [] signals the preliminary character of the reconstruction) – are found where we can assume that we are dealing with compounds. The task then would be to identify the two lexical elements and the possible affix(es) involved.

On the basis of Toba Batak (Sumatra) and Malay *tambilang* 'spade', Dempwolff (1938:125) reconstructed PAN **[t]ambilang*. This reconstruction is therefore based only on two closely related languages in "Indonesian" (cf. for instance in Hawaiian *peki* borrowed from English *spade*) so that WORT (und SACHE) here must be defined as a late innovation in western Indonesia whereas the word elements making up the compound are found in other languages as well.

In a first attempt, **[t]ambilang* may be broken up into (1) *ta-(m)bilang* or (2) *ta(m)bil-ang*. In both cases, *-(m)b-* would be the homorganic prenasalized medial stop resulting from prefixation, here *ta-*. In both (1) and (2), the disyllabic form might be broken up further.

In addition to compounding, there is the possibility of blending.

Adding some “flesh” to these “bones”, Dempwolff (1938:125) lists immediately after *[t]ambilang the reconstruction *ta(m)bi[l] ‘Rand, flaches Gefäß’, which is based on forms in “Indonesian” and “Melanesian”, viz. Javanese *tambir* ‘Rand, flache Schüssel’, Ngadyu Dayak *tambir/an* ‘Anbau’, Malagasy (the language of “Indonesian” colonists of Madagascar) *tavi* ‘Waschbecken’; Fijian *-tambi* ‘flacher Korb’. Thus, the Ngadyu Dayak form with suffix meaning ‘cultivation’ may parallel *[t]ambilang so that the latter should consist of *tambil* and (instrumental suffix?) *-ang* meaning ‘cultivator (= spade)’.

On the other hand, blending may well be the source too; maybe here *[t]angkaj ‘Stiel, Stengel’ AND *bilah ‘Spahn’ (with Javanese *wilah* ‘Latte’) (Dempwolff 1938:128; 30).

The etymology of the word for ‘spade’ in other languages might contribute to a solution of the Austronesian term (cf., e.g., *chaquitaclla*, the Peruvian digging tool with footrest – where *chaqui* < Proto-Quechua *čaki ‘foot’; Orr & Longacre 1968, cognate no. 59). In Austronesian, however, the foot (PAN *kaki; Dempwolff 1938:72) is not involved in the creation of the word for ‘spade’.

References

- Dempwolff, Otto. (1938). *Vergleichende Lautlehre des austronesischen Wortschatzes*. 3. Band: Austronesisches Wörterverzeichnis. Berlin: Dietrich Reimer.
- Orr, Caroline & Robert E. Longacre. (1968). ‘Proto-Quechumaran’. *Microfilm ADI-9832*. Washington, D.C.: Library of Congress.

11. Proto-Austronesian *ñamuk ‘mosquito’ and Proto-Indo-European *mu-

0. Visitors to Finland, Greenland, or Alaska will know these insects – mosquitoes present during the summer months; Alaska alone has 25 species. A German would be more “exact” when using *Mücke(n)* here for the non-carrying diseases two-winged flies (Diptera) whereas *Moskito(s)* is restricted to the Culicidae (e.g., the Anopheles, able to transmit Malaria, as in Sri Lanka for instance). Russian *moskity* however refers to tiny Phlebotomi transmitting the Pappataci and the Oroya Fever. (Hawaiian, on the other hand, had to borrow a mosquito word – whence *makika* from *mosquito*.)

1. In exemplifying H. Vaihinger’s “Philosophie des Als Ob”, Otto Dempwolff, a student of an Africanist Carl Meinhof, in his pioneering reconstruction of the Proto-Austronesian lexicon, carried out in splendid isolation, based his reconstruction only on three languages – Tagalog, Toba Batak, and Javanese (Dempwolff 1934-38) – if available. (Thus, to use languages from Melanesia and Polynesian was not necessary, and Formosan languages were not known in

pre-WWII times.) In his reconstruction of the word for ‘mosquito’, Dempwolff could only make use of Tagalog *namok*, to which he added Malay *ñamu* thus resulting in the proto-form **ñamuk* (> e.g. Fijian, Tongan, Samoan *namu*; Dempwolff 1938:108).

2. Malagasy *muka* together with the Mon-Khmer correlates (e.g., Eastern Mnong *mueh*, Bahnaric *mos*; Sidwell 2000:104) would suggest the root or “word-kernel” (Brandstetter) to have been *muk*, with prefix (petrified today) or “primary formant” (Brandstetter) *ña-*, both making up the “base” (Brandstetter).

3. Following in the wake of (the later) Franz Bopp (born in 1791), who in 1840 had made a first attempt to relate Austronesian (Malayo-Polynesian) to Indo-European, Renward Brandstetter (1937) in his comparative procedure used his above analysis of the “Indonesian” (Austronesian) word thus comparing for instance word-kernel *lap* ‘shine, light, burn’ with Proto-IE *lap* (as in Lettish *lapa* ‘pine torch’; *fide* Dyen 1971:18-19).

4. In **ñamuk* ‘mosquito’ therefore, the word-kernel *muk* might be compared to the onomatopoeic Proto-IE **mu-* (describing these insects’ noise): > OHG *mucka* (> NHG *Mücke* < MHG *mücke*, *mucke*, *mugge*), ON *my* (> Danish *myg*), E *midge* – generally supposed to be related to Lat. *musca* ‘(the) fly’ (> Span. *mosca*, with diminutive *mosquito* ‘(little fly =) mosquito’).

5. It seems difficult to decide whether the Austronesian “word-kernel” is an IE loan, or whether IE *mu-* does reflect *muk*. On the other hand, *ñamuk*, Brandstetter’s “base”, surely is reflected as *ñangg* in Gilyak and as *nanga*, *nenka* in Samoyed (Bouda 1968:464); maybe even Eskimo (e.g., Alaskan Eskimo [*ngui*]*ngaRaq* ‘mosquito’) belongs here.

6. As for the Austronesian homeland, “The large number of Proto-Austronesian words for things connected with living near the sea and for particular tropical plants [and animals – such as the mosquito] strongly suggests that the homeland was in the tropics and was either insular or, if continental, coastal” (Dyen 1971:10): Thus, among others, the region of Indonesia and New Guinea, the east coast of Farther India, the Indo-China coast and even Formosa have been suggested. A Southern China origin has to be favoured today. As for the Indo-European homeland, I only mention Central Germany or southern Russia or Anatolia – leading to the conclusion that so far there does not seem to exist a common “Teilmenge” (as Southern China has not been “dug up” as IE homeland yet ...). However, archaeologists are digging all over the world. And linguists still have their ideas ... Lately, Onishi (1999) has dealt with the “Austronesian Origin of the Indo-European Language Family” (Chapter 11), also tackling the IE homeland question – “a district where beech and horses could have been seen” (p. 194), according to him however evidence of the Austronesian origin of IE as **bhagos* ‘beech’ and **ekwo-* ‘horse’ should have cognates in Austronesian languages (e.g., Toba Batak *bagot* ‘palm-tree’ and Kalinga Limos, Philippines, *egwa* ‘horse’).

References

- Bouda, Karl. (1968). 'Giljakisch und Uralisch.' *Orbis* XVII, pp. 459-466.
- Dempwolff, Otto. (1934-38). *Vergleichende Lautlehre des austronesischen Wortschatzes*, I-III. (Beihefte zur Zeitschrift für Eingeborenen-Sprachen, 15, 17, 19). Berlin: Dietrich Reimer.
- Dyen, Isidore. (1971). 'The Austronesian languages and Proto-Austronesian,' in: *Linguistics in Oceania*. Current Trends in Linguistics 8, pp. 5-54. The Hague: Mouton.
- Onishi, Koji. (1999). *Evolution of Mongoloid Languages: Macro-comparative and etymological analyses*. Kyoto: SHOKADO.
- Sidwell, Paul J. (2000). *Proto South Bahnaric: a reconstruction of a Mon-Kmer language of Indo-China*. Pacific Linguistics 51. Canberra.

12. The origin of English *Polynya*

0. Going through the *Illustrated Glossary of Snow and Ice* (Armstrong et al. 1973), giving the Danish, Finnish, French, German, Icelandic, Norwegian, Russian, and Spanish equivalents of the English terms, the vocabulary might be called "international" in another respect as one also meets here some loan-words: e.g., *Bergschrund*, *Crévasse*, *Firn*, *Floe*, *Nilas*, *Nunatak*, *Polynya*, *Randkluft*, *Sastrugi*.

For *Polynya*, the following definition is given: "Any water area in *pack ice* or *fast ice* other than a *lead*, not large enough to be called *open water* ..." (p. 31). This essence of the definition would be in layman's terms something like: "A space of open water in the midst of ice", especially found in the Arctic seas.

1. Sir John Franklin, English Arctic explorer, and his crew disappeared on an expedition in northern Canada in 1847. Numerous expeditions were sent out by the British Government in search of the missing expedition – and one of them even is credited with the first mentioning of *Polynya*:

The English word is attested for the first time in Elisha Kent Kane's expedition report of 1853 (Kane 1856) where we read: "It is an annulus, a ring surrounding an area of open water – the Polynya, or Iceless Sea" (p. 544). (I.e., from the viewpoint of Gestalt psychology, as compared to the above definitions, here an optical inversion has taken place.) The question would be then where Kane had heard the (Russian) word, viz. *polyńya*, the meaning of which in a broad sense in Russian offers no problem – an open area surrounded by floating ice. Its derivation is also quite clear – Russian *pólyĩ* 'open'. Max Vasmer [just to mention it, one of Karl Bouda's dissertation referees] (1955:401) sets it out: "Zu [Old Russian] **polъ* 'offen' ... Urspr[ünglich] wohl **polynĩ*".

2. Turning to Elder's biography (1925) of Kane (1820-1857), one might look here for an answer to the question where he had seen or heard the Russian word. However, the only relevant matter one can dig up here is the physician's assumption of an open sea at the North Pole.

The equivalents of the other European languages of English *Polynya* are: Danish *Klare*, Finnish *Avautuma*, French *Clairière*, German *Tümpel*, Icelandic *Vök*, Norwegian *Klaring*, Spanish *Laguna*.

(The Eskimo equivalent, not given, is *imartaq*, Eastern Canada, corresponding to West Greenlandic *imariaq*; from *imaq* 'sea'.)

In the above list, the Russian equivalent of *Polynya* is however given as *razvod'ye* (and NOT *polyńya*).

3. To account for this discrepancy, we only have to look at the next page (p. 33) of the *Glossary* where *Recurring Polynya* is listed, with the Russian equivalent *polyńya*.

(The term is already registered in the Academy's dictionary of 1793; the word though is recorded for the first time in a text of 1639, here meaning 'an iceless area in a river'; Peter Ulf Møller, Slavic Institute, University of Copenhagen; p.c.).

4. This means that in a strict glaciological sense the idea of *RECURRENCE* ought to come in – an open water area occurring in the same place every year: *razvod'ye* then is the broader term – a *polynya* is, or ought to be, a particular kind of *razvod'ye*, viz. a recurring one to be exact. English speakers seem to like using *polynya*, and want to do so as often as possible. *Radvod'ye*, apparently, does not have the same appeal.

References

- Armstrong, Terence; Brian Roberts & Charles Swithinbank. (1973). *Illustrated Glossary of Snow and Ice*. Cambridge: Scott Polar Research Institute.
 Elder, William. (1925). *Biography of Elisha Kent Kane*. Philadelphia: Lippincott.
 Kane, Elisha K. (1856). *The US Grinnell (First) Expedition in Search of Sir John Franklin*. New York: Harper.
 Vasmer, Max. (1955). *Russisches etymologisches Wörterbuch*. Bd. 2: *L – Ssuda*. Heidelberg: Winter.

13. OHG "island words"

Old High German possesses a few words, for the most recorded as *hapax legomenon* (HL), having no cognates in the other old Germanic languages and not reflected in Middle High German either; some examples:

- 1) *kagalōn* ‘requit’, a compound recorded as HL in the Murbach Hymns: < **-laun* > MHG *lōn* ‘reward’, where the OHG word would express the reverse.
- 2) *keisen* ‘lack’, recorded as HL in Notker: Possible cognate Goth. *gaidw* ‘lack’ (compare also OFris. *gad* ‘need, lack’, with *w*-Schwund). Maybe also related to the indefinite pronoun with negative meaning: MHG *nehein* > *nechein* > *kein* ‘no’ (where *nih*, *neh* < IE **nek*).
- 3) *gagrim* ‘tooth-creaking’, recorded in the Monsee Fragments: A prefix composition with *ga-* (= Lat. *con-*)? (Expressing a tooth ‘union’?) Cf. also OHG *grim* ‘grim’.
- 4) *chnarz* ‘fraud’, recorded as HL in the Notker-Glossater: Goth. **hnawana*, Lat. *gnavus* ‘busy’?
(As I am not Theo Vennemann, I have not tried to look for a possible Vasconic substratum or Semitic superstratum.)

14. An Austronesian look at *Tangut*

0. In the history of China, the Tanguts (who for the first time appear in the Orkhon Old Turkic runic inscriptions dated A.D. 735; on Vilhelm Thomsen’s decipherment, see, e.g., Schuhmacher 2005) are the Xixia, whose Yellow River State, ca. 982-1227, was destroyed by Chinggis Khan. As a convincing etymology of the folkname *Tangut* has not been presented so far, though also pointing to Eskimo *angut* ‘man’, a possible reflex of Proto-Austronesian **tavu-matah* ‘man’ is discussed.

1. Ruth Dunnell (1984) has reviewed the various etymologies of the ethnonym *Tangut* – according to her an Altaic form. She herself cannot come up with THE etymology but can only define the Tangut language as a member of Tibeto-Burman (i.e., one of the languages known by the Chinese as *Xifān*, “Western Barbarian” languages) referring to the Tanguts’ self-denomination as *Mi* (*Mi-ñag*), where *mi* might be a Tibetan word meaning ‘people’.

2. As for a possible Eskimo connection, there is (Greenland) Eskimo *angut* ‘man’, plural *angutit*. (By the way, Greenberg has posited a Eurasiatic plural formative *T*, which therefore is reflected in Eskimo.)

In some Alaskan dialects, *-t* merged with *-n*, therefore *angun*. The original meaning would be ‘seal-catcher’ (cf. *anguvoq* ‘catches a seal’). However, as prefixation does not occur in Eskimo, it would be difficult to account for the “unorganic” initial *t* if positing *Tangut* to be related, if not for instance blending with a *t*-word could be verified.

3. As for Polynesian *tangata* ‘man’, this single sign is the result of a shortening, the compound being Proto-Austronesian (PAN) **tavu* ‘man’ +

matah ‘unripe (= living)’ (Dempwolff 1938:132) – a compound that has been shortened in the Austronesian languages in different ways; in addition to Polynesian *tangata*, most known are Sangir *taumata* and Fijian *tamata*. (‘Live-man’ may be opposed here to ‘dead-man, ghost’ as in Mota *tamaur* vs. *tamate*.) Capell (1971) lists a bulk of reflexes from the Austronesian languages of former Australian New Guinea: *tamwata* – *tamota* – *tamot* – *ramút* – *lamata* – *amita* – *dramat* – *mwana* – *tutana* – *tamta* ...

From this, even a shortening *tangut* might be proposed, a reflex of PAN **tavu-matah* having taken place in an Austronesian language in China (among the Austronesian homeland theories also South China has been mentioned) – a word later used to designate the Xixia – where a nickname cannot be excluded.

References

- Capell, Arthur (1971). ‘The Austronesian languages of Australian New Guinea’, in: *Linguistics in Oceania* (= Current Trends in Linguistics, 8), pp. 240-340. The Hague: Mouton.
- Dempwolff, Otto (1938). *Vergleichende Lautlehre des austronesischen Wortschatzes*, 3. Band: Austronesisches Wörterverzeichnis. Berlin: Dietrich Reimer.
- Dunnell, Ruth (1984). ‘Who are the Tanguts? Remarks on Tangut ethnogenesis and the ethnonym Tangut’. *Journal of Asian History* 18, pp. 78-89.
- Schuhmacher, W. Wilfried (2005). ‘In the wake of Vilhelm Thomsen: *jotaz* (*jotuz*?) ‘gens, domestiques’. *Linguistic and Oriental Studies from Poznań* 7, pp. 147-148.

15. Another look at *Pakeha*

I have never been satisfied with the derivations of *Pakeha* ‘(white man) non-Maori’ offered so far such that it should reflect a Maori word meaning a fairy. According to my view, the word, colloquially adopted in New Zealand ca. 1850, originally comes from Efik (of Nigeria) *mbakára* ‘white man, he who surrounds or governs’, the derivation of which have kept these associated senses (‘white man, master, boss’) wherever they have gone with blacks transported to the New World.

The word was already known well enough in the 17th century in the form *backerary*, a century before Benjamin Franklin used it in the form *boccarorra*.

Buccara, *buckara* (ca. 1775), *buckera* (1835) established itself in the 19th century in the United States. The regular pronunciation among speakers in the Carribean is still /bákra/, which preserves the vowels of the source better than

the U.S. forms (Cassidy 1978, who also refers to Spanish *vaquero* as a possible source).

For 100 years before 1900, Maori people had been travelling on whaling, sealing, missionary and exploration ships to Pacific and Indian Ocean rim countries, and to the United States – where they might have grasped the New World word and adapted it to their vocal-auditory system: *Pakeha*.

References

- Cassidy, F. G. (1978). 'Another look at *buckaroo*'. *AMERICAN SPEECH* 53, pp. 49-51.

16. Is Maori *kome* 'to eat' a Spanish loan?

As evidence for the possible presence of 16th-century Spaniards in New Zealand, Robert Langdon (e.g., 1988) has also pointed to the existence of Spanish loan-words:

- (1) Maori *pero* from Spanish *perro* 'dog';
- (2) Maori *kaipuke* from Spanish *buque* 'ship';
- (3) Maori (Waikato dialect) *kome* from Spanish *comer* 'to eat'.

Whereas (1) seems plausible as such cases are attested for various "primitive" cultures after contact with Western cultures (cf., e.g., Chinook Jargon, of the Pacific Northwest, *temuto* 'sheep' from French *le mouton*), (2) seems more delicate as it would represent a Maori-Spanish compound, viz. Maori *kai* 'food, eat' or *kail* 'tree, wood' (in compounds such as *kai/kawaka* 'tree sp.') plus *buque*. If excluding the wooden reference, having Hawaiian *puʻe* (< **puke*) 'attack' in mind, *kaipuke* as 'food catcher' would be another (Polynesian) explanation, where the "wrong" (but not unusual) word-order might be a problem.

As for (3) then, I would suggest an internal (Polynesian/Austronesian) solution too as *kome* would have an Old Rapanui / Easter Island cognate, viz. *komo* "poner cuña en algo, acunãr. // Figurado: hartarse de comida" (Englert 1978:178) – maybe even a reflex of Proto-Austronesian **kumuR* 'im Mund hin und her bewegen', doublet **kemuR* (Dempwolff 1938:85). (This form could be compared to the Nostratic reconstruction for 'swallow, devour'; Kaiser 1988:40).

References

- Dempwolff, Otto (1938). *Vergleichende Lautlehre des austronesischen Wortschatzes*. 3. Band: Austronesisches Wörterverzeichnis. Berlin: Dietrich Reimer.

- Englert, P. Sebastian (1978). *IDIOMA RAPANUI*. Santiago: Ediciones de la Universidad de Chile.
- Kaiser, Mark (1988). The Nostratic reconstructions of Illič-Svityč. *Mother Tongue*, pp. 27-57.
- Langdon, Robert (1988). *The Lost Caravel Re-discovered*. Canberra: Bolga Press.

17. The Tlingit word for ‘rum’

Tlingit, a language of the “Pacific type” (Tadeusz Milewski 1967), is a one-nasal language (having only /n/), as Proto-Dene-Caucasian ***m* is reflected by the voiced labial-velar approximant /w/ (in addition, also ***p* and **b* have become /w/). Tlingit lenition here has used the dimension of openness (aperture) to rank its segments: Stop > Nasal > Approximant.

Consequently, as “There is no [voiced] half-open [dental-alveolar] lateral [approximant] in Tlingit, and opposition occurs only between voiceless spirant *l* and lateral affricates” (Milewski 1967:34), the native vocal-auditory system has changed the plain /l/ of loan-words to /n/ – so that (English *rum* >) Eyak *lam* > Tlingit /naw/ ([nau]).

References

- Milewski, Tadeusz (1967). *Études typologiques sur les langues indigènes de l'Amérique / Typological Studies on the American Indian Languages*. Kraków: Polska Akademia Nauk – Oddział w Krakowie.

18. *achielen* ‘to eat’ in German (dialects)

“Sollte ich einer Mundart den Vorzug geben,
so ist es das Hessische an Fulda und Eder.”
(Martin Luther)

In the North Middle German dialect of Kassel (belonging to Nordhessisch to be exact), *achielen* ‘to eat’, with *Achiele* ‘eating, meal’ is found (Herwig 1977:8). Compare High German *essen* or Low German *eten* ‘to eat’; older Lower Class speakers may use *spachteln* (from Ital. *spatola*) or *beissen* (‘to bite’).

Indeed, eating represents a “Bedeutungsfeld” where homonyms occur and dialects may have words different from the “high”-language’s standard.

Confronted with *achielen* ‘to eat’, no ad hoc German cognate seems obvious. Herwig has here no etymology as in the other cases when a French or

Yiddish/Hebrew source is identified. The French loan-words are for the most going back to Kassel's Napoleonic "Jérôme-time" (1806) where the most famous lexical remnant today is *Fissemadenden* 'trouble', existing with phonetic variations (e.g., [flzematénten] in the author's Low German dialect of Velbert, Rheinland) in many dialects, reflecting *visite ma tente* 'visit me in my tent' uttered by French officers meeting German females. The same "allover Germany" existence applies to the Yiddish/Hebrew loan-words (such as *Kaff* 'village', *meschugge* 'crazy' or *Zoff* 'quarrel').

Doing a Google search on *achielen*, a Yiddish/Hebrew origin is verified (e.g. TackoPedia 2006): *achielen* then reflects Yiddish *achlen* 'to eat' (from Hebrew *ochel* id.; Old Hebrew *okal*, e.g. Genesis 2.16-17), in German, the meaning may be narrowed to 'to eat much and in a greedy way'.

The word occurs in various dialects such as the "Reviertalk", i.e. the dialect(s) of the Ruhr mining district, or the dialect(s) of the 18th-century US immigrants from the Palatinate (Pfalz; capital: Mainz).

Even in a Dutch "jiddische woordenlist" *achielen* does appear. The "insertion" of *-ie-* between *ach-* and *-l(-en)* might be a result of blending (*ach-* plus *viel* 'much' > *achiel* plus suffix *-en*).

References

- Herwig, Axel (1977). *Kasselänisch von A bis Z*. Kassel: Der Verfasser.
 TackoPedia (2006). 'A', in: [wiki.muenster.org/index.php/TackoPediaA]. Münster/Westf.

19. Low German (Velbert) *Oten* 'leftovers'

"Der Mensch ist, was er isst."
(Ludwig Feuerbach)

In the Low German dialect of Velbert, south of the Ürdinger Linie, halfway between Essen und Wuppertal, the word for 'leftovers' is *Oten* (in this dialect, /-t-/ before final /n, l/ may also be realized as a glottal stop).

OS *ētan* 'to eat' is reflected here as *eten*; the preterite ("5. Reihe") *at* as *ot* ([o:t]) so that *he ot* 'he ate' and *se oten* 'they ate' (< OS *ātun*) (the participle pret. would be *jejeten*, thus *ech han / se hant jejeten* 'I/they have eaten').

This preterite plural is used as noun too – a "Verbalkonkretum": 'we, you, they ate' ... *oten* – so that the form also came to refer to 'what, after having finished the meal, had not been eaten, had been left over': *Oten* 'leftovers'. This "rationale" might be compared to NHG *aasen* (also) 'to devour' and *Aas* 'carcass', which by the way in the Velbert dialect is *Ost* (i.e. [o:st]).

20. Hawaiian *aloha*, English *love*, etc.

Walsh & Biggs (1966:128) have, on the basis of Tongan *ʔofa*, *ʔaloʔofa* ‘love, be fond of, be kind to’, reconstructed as Proto-Polynesian (PPN) form **ʔaloʔofa* ‘love, pity, compassion’. Others (e.g., Pukui et al. 1977:11) are content with (the probably more “correct”) PPN **ʔalofa* (e.g., > Hawaiian *aloha*) – as **ʔalofa* is the regular reflex of Proto-Austronesian (PAN) **qarep* ‘Gernhaben / to like’ (Dempwolff 1938:60, using here Isidore Dyen’s transcription). The PPN reconstruction preceding the above form by Walsh & Biggs is PPN **ʔalo* ‘belly, bowels’ – reflecting PAN **qadep* ‘Vorderseite / front’ (Dempwolff 1938:59). That is, the PAN forms for ‘to like’ and ‘front’ only differ in the “consonantal ablaut” *r/d*.

Platon, in his “Schichtenlehre”, separates desire from courage/willpower and from the intellect – placing the three spheres in different regions of the body (belly, chest, and head respectively) – a view, as far as desire and belly are concerned, that must also have existed in the early Austronesian world – where PAN **(qa)rep* can be compared to Afro-Asiatic **lwb* ‘thirst’, IE **leub^h* ‘desire passionately’ (e.g., > English *love*) (Kaiser 1988:42) so that in the beginning not sex but thirst must have been the underlying drift making also the choice of the belly “logical” ...

References

- Dempwolff, Otto (1938). *Vergleichende Lautlehre des austronesischen Wortschatzes*. 3. Band: Austronesisches Wörterverzeichnis. Berlin: Dietrich Reimer.
- Kaiser, Mark (1988). ‘The Nostratic reconstructions of Illič-Svityč’. *Mother Tongue* 5, pp. 27-57.
- Pukui, Mary Kawena; Samuel H. Elbert & Esther T. Mookini (1977). *The Pocket Hawaiian Dictionary*. Honolulu: The University Press of Hawaii.
- Walsh, D.S. & Bruce Biggs (1966). *Proto-Polynesian Word List I*. Auckland: Linguistic Society of New Zealand.

W. Wilfried Schuhmacher
Kirkebakken 13
DK – 4621 Gadstrup
[walter2@sol.dk]